DARSHANA

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BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

TOWN HALL, BOMBAY.

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DARSHANA

OR

SIX SYSTEMS OF HINDU PHILOSOPHY.

PUBLISHED BY

HE SOCIETY FOR THE RESUSCITATION
OF INDIAN LITERATURE.

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CALCUTTA:

PRINTED BY H. C. DASS, ELYSIUM PRESS,
65/2, Beadon Street.

1897.

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PREFACE.

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In this little treatise we have tried to place before our readers an account of the various schools of Indian philosophy. In our analysis of the doctrines of some of the schools we have principally drawn upon Calebrooke's splendid work. We have also appended English translations of two most important treatises on Sānkhya and Nyaya systems by two well-known European scholars. This brochure is not intended for scholars but for general readers who do not find time to go through numerous works on Hindu philosophy.

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INTRODUCTION.

THE Upanishadas reveal the struggle of the Hindu mind to reach the comprehension of one Supreme Being; the germs of this attempt are also to be seen here and there in the hymns of the Vedas. In the Upanishadas this belief in one Supreme Being has been established and at the same time the inability of the human mind to comprehend its essence has been recognized. It has been clearly proved there that the man belongs both to the perishable world around him and to the

eternal world beyond him. The next attempt therefore was how a man could escape from the perishable world and attain to the eternal: how a man could bring about the cessation of the evils and attain to final beatitude.

The result of this thought of the ancient Hindus has been recorded in that class of writings which is called *Darshanas* or philosophy; of all these systems those that discuss at length the theology and Mataphysics of the Vedas are called orthodox.

The six systems of the ancient Hindu philosophy, otherwise called Darshanas are thus divided.

I. The Sankhya system of Kapila to which is appended,
II. The Yoga system of Patanjali.
III. Nyaya system of Gotama to which is appended,
IV. The Vaishesika system of Kanāda.
V. Purva Mimānsā by Jaimini.
VI. The Uttara Mimānsā or Vedanta by Vyasa.

The two schools of Metaphysics under

the tittle of two Mimānsās are emphatically orthodox. They are called Mimānsā for in them has been imbedded an attempt at the settlement of various questions regarding the Vedas. The prior or Purva of which the sage Jaimini is the reputed author is completely devoted to the interpretation of the Vedas. The latter (Uttara) otherwise called Vedanta of which Vyasa is the author teaches a psychology which goes to the denial of a material world.

Nyaya, of which Gotama is the author, gives a philosophical arrangement with strict rules of reasoning which may be compared to the dialectics of the Aristotelian school. Another course connected with it is called Vaishesika of which the reputed author is Kanāda. The popular mistaken notion is that both these schools deal with logic only whereas "each embraces a complete philosophical system built up, upon a dialectical method." Both the schools hold that the origin of the world is derived from atoms which combine by the will of an arranging Power. These two systems, at present and

for a long time past, have been most popular in India.

A different philosophical system which is both heterodox and orthodox is the Sānkhya. Kapila, the author of this system of philosophy, sets up "a primordial matter as the basis of the universe out of which the latter is evolved by successive stages. Connected with the Sānkhya system is the Yoga system of Patanjali. The latter is evidently a development of the former. Kapila chiefly dealt with the creation of the universe and did not pay any attention to proving the existence of the Supreme Being. Yoga system however supplements what is not found in the Sānkhya system. The word Yoga means 'union with the Supreme Being' absorption therein by virtue of meditation.

The orthodox and heterodox character of the diverse systems may well be made out from a quotation in Vijnana Bhikshu's *Kapila Bhasya*. Though it refers directly to the practice that all the systems are alike respected and studied by the rigid adherents of the Vedas it also gives a very succint

account of the characteristics of the different systems. "In Kanāda's doctrine, in the Sānkhya, in the Yoga that part which is inconsistent with the Vedas is to be rejected by those who strictly adhere to the doctrine of revelation. In Jaimini's system and as well as in Vyasa's there is nothing whatsoever at variance with the Scripture."

It is very difficult to ascertain the order in which the systems first appeared. Dr. Goldstucker observes "we have no evidence that the Sutras of these systems are the same now as they were originally. And then again it has not been sufficiently ascertained to what extent one may have borrowed from the other supposing the present shape to be the original one." The various theories discussed in all these systems existed all in one form or the other, in the various Upanishadas, or possibly there might have been a different class of philosophical works which served as the common source of the six Darshanas.

Besides these, there are numerous other other heretical treatises of philosophy of which

the system of Charvaka is the most conspicuous; and next to it is Pashupata.

CHAPTER I.

THE SANKHYA SYSTEM.

Definition—A system of philosophy in which precision of reckoning in observed in the enumeration of its principles is called Sankhya; a term which has been understood to signify numeral, agreeable to the usual acceptation of *Sankhya*, number. Beginning with the original eternal element the Sānkhya reckons up synthetically all the Tattwas. Thus its name means "synthetic enumeration." It is thus different from Nyaya which is analytical. The former is based on synthetic process and the latter on the analytic. From the original twenty-five Tattwas the Sānkhya, by the synthetic process, builds up the entire creation. Whereas the Nyaya has the universe before it: by an analytical process it

dissects and reduces it to the primary elements.

Amar Singha, in his lexicon, defines it as a system the doctrine of which is founded in the exercise of judgment: for the word, from which it is derived, signifies reasoning or deliberation. In the Mahabharata there is a passage which supports this definition. "They exercise judgment (Sankhya) and discuss nature and other twenty-four principles and therefore are called Sankhyas.

Author.—The founder of this sect was Kapila. The two other great representatives were Asuri and Panchasikha. There are various theories about who Kapila was. Gaudapada, the commentator of Sankhya Karika, considers him to have been a son of Brahma. Another commentator regards him as an incarnation of Vishnu. Bhagavat Purana, which is built upon Sankhya doctrines, regards him as an incarnation of Vishnu born as the son of Devahuti.

Various works.—The earliest work extant on the subject is *Sankhya Pravachana*. It is a collection of *Sutras* or aphorisms in six

chapters. Its reputed author is Kapila. The only commentary, now generally resorted to by scholars on that great work, is *Kapila-bhásya* or as is popularly called *Sánkhya-bhásya*. The full name of that work is *Kapila Sánkhya Pravachana Sástra Bhásya*. Its reputed author is *Vijnana Bhikshu* a mendicant ascetic. His other works are (1) *Sánkhya Sára* or a compendium of Sānkhya philosophy; (2) *Yoga Vartika* or a scholia on Patanjali's *Yaga Sastra* and (3) *Brahma Mímansa Bhâsya* a commentary on a treatise on Vedanta philosophy.

Another compendious work called *Tattwa Samása* is also attributed to Kapila. Both the works are held in equal estimation, former being an amplication of the latter. According to the scholiasts of Kapila *Tattwa Samása* is the proper text of the Sānkhya. *Sánkhya Pravachana* contains only a fuller exposition. In this work there are occasional references to Panchasikha, a disciple of Kapila and this goes to prove that *Sánkhya Pravachnna* is a later work and cannot be attributed to Kapila.

The best text of the Sānkhya that is now generally resorted to by the scholars is a treatise of seventy-two verses by *Iswara Krishna* called *Sánkhya-Káriká*. There are several commentaries of this work, the most important of which are *Sánkhya-Bhâsya* of Gaudapada, *Sànkhya Chandiká* of Narayana Tirtha, *Tattwa Kaumudi* of Bhachaspati Misra and *Sànkhya Kaumudi* of Rama Krishna Bhattacharya.

Doctrine.—The main position of Kapila's philosophy is that the absolute prevention of all three sorts of pain is the highest purpose of soul. The professed design, of all the schools of the Sānkhya, theistical, atheistical and mythological and as well as of other Indian systems of philosophy, is to teach the means by which eternal beatitude may be attained after death, if not before it. The three sorts of pain are evils proceeding from self, from external beings or from divine causes: the first is either bodily as diseases of various sorts, or mental, as cupidity, anger and other passions: the two remaining sorts arise from external sources—the one excited

by some mundane being, the other by the agency of a being of a superior order or produced by a fortuitous cause. Complete and perpetual exemption from every sort of evil is beatitude. Kapila and his followers assert that true knowledge only can secure this exemption. The existing means, for bringing about this deliverance, are not, in their view, satisfactory. They can partially alleviate pain but cannot accomplish absolute and final relief. The two modes are first the revealed mode or the performance of religious ceremonies laid down in the Vedas, and the second, the temporal or visible mode, which refers to medicine and other remedies for bodily pain, diversion for mental pain and various other preventive measures of injury and accident. The Vedic sacrifices are considered by Kapila and his followers as harmful though not absolutely sinful. The other expedients too are not regarded by them as perfect remedies. True and perfect knowledge only is considered as the panacea for all these evils. This true and perfect knowledge consists in rightly discriminat-

ing the principles, perceptible and imperceptible, of the material world from the sensitive and cognitive principle which is the immaterial soul. Thus the *Kàrikà* premises that "the inquiry concerns means of precluding the three sorts of pain for pain is embarassment. Nor is the enquiry superfluous because obvious means of liberation exist, for absolute and final relief is not thereby accomplished. The revealed mode is, like the temporal one, ineffectual: for it is impure, and it is defective in some respects as well as excessive in others. A method, different from both, is preferrable, consisting in a discriminative knowledge of perceptible principles, of the imperceptible one and of the thinking soul. The three kinds of evidence, by which certainty is attained by mankind, are besides intuition, perception, inference and affirmation. Inference is of three sorts, namely, that of an effect from a cause as rain anticipated from cloud; and second is that of a cause from an effect as when we see a smoke on a hill we conclude that there is fire; the third from a relation other than that

of a cause as the saltness of the sea concluded from that of sample of sea-water. By affirmation the commentators mean the Vedas of the sacred writings.

The twenty-five principles of Sānkhya's system are (first) Prakriti or Pradhana; the universal and material cause; the root or the other plastic origin of all. It is eternal productive but not produced.

2. Intelligence otherwise called Mahat or Buddhi. This is the first production of nature and is the intellectual principle.

3. Ahankāra or the consciousness of ego or I am. This is produced by intellectul principle.

4—8. Five Tanmātrā or subtle particles or atoms perceptible to beings of a superior order, but unapprehended by the grosser senses of mankind. These are the production of the consciousness of ego.

9—13. Five instruments of sensation, namely, the eye, the ear, the nose, the tongue, the skin.

14—18. The five instruments of action namely, the organ of speech, the hands, the

feet, the organ of excretion and the organ of generation.

19. Mind, serving both for sense and action

20—24. Five elements produced from the five elemental particles, namely, (1) ether, or the vehicle of sound. It has the property of audibleness ; (2) air, sensible to hearing and touch ; (3) Fire, sensible to hearing, touch and sight ; (4) water, sensible to hearing, touch, sight, and taste ; (5) earth, sensible to hearing, touch, sight, taste, and smell.

25. Soul termed Purusa or Atman which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, and immaterial. These twenty-five principles are thus contrasted in *Kàrikà* "Nature, root of all, is no production. Seven principles, the great or intellectual one etc are productions and productive ; sixteen are productions (unproductive). Soul is neither a production nor productive."

Theory of creation.—By the union of soul and nature creation is effected. Nature, as the object to be experienced, depends

on soul the experiencer. Soul looks to liberation as its seeks to throw off three kinds of pain which, though really apart from it, have come to it by its falling under the shadow of intellect through not recognizing its distinction. The soul wishes either fruition or liberation. For this purpose it is invested with a subtle body which is composed of seventeen principles, namely intellect, consciousness of ego, mind, five organs of sensation, five organs of action, and five subtle elements.

This subtle body is called Linga Sarira which is produced from original nature at the initial development of principles. It is unconfined and is never subject to obstruction. As long as it is not invested with a grosser body it is incapable of enjoyment. It is, however, affected by sentiment. The grosser body of the soul is for the purpose of fruition and is composed of five elements. The grosser body, with which a soul, clad in its subtile form, is invested for the purpose of fruition, is composed of the five elements; or of four, excluding the etherial, according to some au-

essence and enter into its composition. "We speak of the qualities of nature as we do of the trees of a forest," Says the Sānkhya. i. e. as the trees are the principal ingredients that make up a forest so the three *gunas* are the principal ingredients that make up Prakriti. Things, of the same constituent principles, can be created by one having the same, and thus the Sānkhya teachers hold that the creation, which is at one with threefold *gunas*, cannot proceed from God who is devoid of them nor can it spring from the soul which is equally devoid of them. They must proceed from Prakriti. Thus from white thread white cloth is produced and from black thread black cloth. Thus from Prakriti composed of three *gunas* the three worlds, composed of three *gunas*, must proceed.

The existence of soul is proved by several arguments. "The assemblage of sensible objects is for another's use," as a bed is for a sleeper, a chair for a sitter: that other, who uses it, must be a sensitive being and the sensitive being is soul.

There is not one soul to all bodies as a string on which pearls are strung; but a separate soul for each particular body. "Multitude of souls" is proved by the following arguments. "Birth, death and the instruments of life are allotted severally." If one soul animates all bodies, one being born all would be born, one dying all would die, one being blind, or deaf or dumb all would be blind or deaf or dumb; one seeing all would see, one hearing all would hear; one speaking all would speak. Birth is the union of the soul with instruments, namely, intellect, consciousness, mind and corporeal organs; it is not a modification of soul, for soul is unalterable. Death is its abandonment of them not an extinction of it, for it is imperishable.

Soul is devoid of qualities, it is discriminative: it is no object of enjoyment; it is several or peculiar, it is sensitive, aware of pain and pleasure, unprolific for nothing is generated by it. *Kàrikà* then compares soul with other principles "Soul is a witness, bystander, spectator, solitary and passive." Therefore by reason of union with it, un-

sensible body seems sensible and though qualities be active soul is the agent. Nature is compared to a female dancer exhibiting herself to soul.

CHAPTER II.

YOGA.

NEXT to the system of Kapila, comes the Yoga system of philosophy—a system, which though unfavourably commented upon by European scholars as being no regular philosophical system, is still the grandest heirloom bequeathed by the great Rishi Patanjali. According to Colebrooke he is the author of the great gramatical commentary called the *Mahâbhâshya* and likewise of a celebrated medical treatise called *Charaka*. Sir Monier William observes that Patanjali, the author of *Yoga Sutra*, was not the same person. The collection of *Yoga Sutras*, bearing the common title of *Sânkhya Pravachana* is divided into four chapters: The first on contemplation; the second on the means of its attain-

ment; the third on the excercise of transcendant power; the fourth on abstraction or spiritual insulation. There are several commentaries on this work of which the most important are those of Bhojaraja, Bhojadeva, Vachaspati Misra, Vijnāna Bhikshu and Nagaji Bhatta.

Excepting one most important point the system of Patanjali is the same as that of Kapila in other minor points. They are so greatly allied in these respects that by some both the systems are popularly called Sánkhya—Kapila's system being athiestical and Patanjali's system is deistical. The main point of difference is, that according to Kapila *Purusha* is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable; and immaterial. He does not admit creation by volition alleging that there is no proof of God's existence unpercieved by the senses not inferred from reasoning, nor yet revealed. He acknowledges indeed a being issuing from nature, who is intelligence absolute, the source of all individual intelligences and origin of other existenes

succesively evolved and devolved. He expressly affirms, "that the truth of such an Iswara is demonstrated," the creator of worlds in such sense of creation : for "the existence of effects" he says "is dependant upon consciousness not upon Iswara" and "all else is from the great principle intellect." Yet that being is finite having a beginning and end—with the development and consummation of the universe. But Kapila positively denies the existence of a creator who creates the universe by volition. He says "Detached from nature, unaffected therefore by consciousness and the rest of nature's trammels he could have no inducement to action"; fettered by nature he could not be capable of creation.

Whereas according to Patanjali the Purusha is God. "This God Iswara is a soul or spirit distinct from other souls, unaffected by ills with which they are beset; unconcerned with good or bad deeds and their consequences and with fancies of passing thoughts. In Him is the utmost omniscience. He is the instructor of the earliest beings that have

a beginning; himself infinite and unlimited by them."

This is the principal outline of difference between the systems of Kapila and Patanjali. The end, of both the systems as well as other systems of philosophy, is to secure freedom from pain and ills and the attainment of final beatitude. As regards the end they are all at one: it is only with reference to the means that the different Schools vary. According to. Kapila the discriminative knowledge of Tattwas or principles secures the freedom from the three-fold pain whereas according to Patanjali the promptest mode of attaining final emancipation and redemption from ills is the contemplation of God with devotion to Him. The word *yoga* literally means *union i.e.* the union of the human soul with the Divine soul. Patanjali admits the existence of God as a recognised truth. The best means of becoming free from wordly trammels and the three-fold ills is to secure the unification of the human soul with the supreme spirit. The grandest conception of the Hindu Yogins is that he not only wants to meditate upon the

Supreme Spirit but seeks to realize Him within himself, and is not satisfied till his own spirit is not identified with the great spirit. This unification is the *summum bonum* of a man's life in the view of a Hindu Yogin.

Thus the end of this system of philosophy is the liberation from ills and this liberation is produced by the unification of the human soul with the Divine Soul.

This unification is produced by knowledge. Knowledge again comes from meditation. This meditation is again effected by mental concentration for which eight means have been enumerated by Patanjali—(1) *Yama*, forbearance, (2) *Niyama*, religious observance, (3) *Asana*, postures (4) *Prânâyama* suppression of vital breaths (5) *Pratyâhâra* restraint of senses, (6) *Dhâranâ* steadying of mind (7) *Dhyâna* contemplation, (8) *Samâdhi* profound meditation. Thus we see that the Hindu Yoga system is both subjective and objective. The ultimate process is to control the mind. The objective processes may appear as quixotic to some but on analysing them properly it is clearly seen that in order to have

a real concentration of the mind it is always safe to have a mastery over mental and physical functions. As by a systematic physical exercise a man's phisique grows better day by day so by a sort of mentral drill a man's mental faculties gradually develop. There are many latent faculties in a man's mind which, if properly cultured, might be turned into a good account. It is for this only that many supernatural powers are attributed to Yogins. The highest aim of a Hindu's life is not to lead a godly life on earth but to lose himself in the great soul.

His grandest object consists in being like a god. Therefore we find a continued attempt on the part of a Hindu Yogin to withdraw himself from all wordly things, to acquire a mastery over physical and mental functions, and thus in the long run, to make his own soul, through these exercises, identified with the Divine Soul.

CHAPTER III.

NYAYA AND VAISESHIKA.

In this section we will deal with the dialectic philosophy of Gotama and the atomical of Kanāda respectively called *Nyaya* 'reasoning' and *Vaiseshika* 'particular.' The first deals with the metaphysics of logic and the second with physics that is with particulars of sensible objects. They are, rightly speaking, the parts of one system supplying each other's deficiencies; commonly agreeing upon such points as are treated by both, yet on some differing and therefore giving origin to two schools, the *Naiyâyika* and *Vaiseshika*.

Works extant.—The text of Gotama's *Nyaya Sutras* is a collection of *Sutras* in five books or lectures each divided into two daily lessons and these again subdivided into sections.

Kanāda's collection of *Sutras* consists of lectures similarly divided into two daily lessons and those into *prakaranas* or sections.

There are a triple set of commentaries on the *Sutras* of Kanāda and Gotama. They

are severally called *Bhàsya Varttika* and *Tikâ*. These are of so great authority and antiquity that the modern commentators are often confounded whether a certain passage is to be considered a *Sutra* or a *gloss*. The leading commentaries are *Varttikatàtparya Tikâ* of Vachaspati Misra, *Varttika Tàtparya Parisuddhi* of Udayana, the scholia of Vishwanath on Gotama's text and that of Sankara Misra upon Kanāda. Besides these there are other important treatises namely *(1) Nyàya Lilavati* of Ballabha-acharya (2) *Tarkabhàsà* of Kesava Misra (3) *Tarkabhàsâprakâsa* of Govardhana Misra (4) *Bhavarthadipika* of Gourikanta (5) *Tarkabhâsâ Sâra Manjari* of Mahadeva (6) *Nyaya Sangraha* of Rāmalingakriti.

There is another compendious work on Indian logic *Padarthadipikà* by Konda-bhatta a noted grammarian. There are some metrical treatises the most important of which are *Kusumanjali* and *Nyaya Sankshepa*

Doctrine.—The order observed both by Gotama and Kanāda, in delivering the precepts of the science which they engage to unfold is

enunciation, definition and investigation. Enunciation (*Uddesa*) is the mention of a thing by its name. Definition (*Lakshana*) sets forth a peculiar property, constituting the essential character of a thing. Investigation (Parikshā) consists in disquisition upon the pertinence and sufficiency of the definition. Consonantly to this the teachers of philosophy premise the terms of the science, proceed to the definitions and then pass on to the examination of subjects so premised.

In a logical arrangement the "predicaments" *padartha* or objects of proof are six as they are enumerated by Kanāda; viz substance, quality, action, community, particularity, and aggregate or intimate relation, to which a seventh is added by other authors; privation or negatian. These again compose a twofold arrangement; positive and negative; *Bhava* and *abhâva*, the first comprising six and the latter one.

According to the Bhuddists this *padartha* or predicament is knowledge (*Jnâna*) and according to the *Vedantists* the predicament

or object is *Brahma* the universal being in whom all exists.

Gotama enumerates sixteen heads or topics: among which, proof or evidence and that which is to be proven are chief; the rest are subsidiary or accessory as contributing to knowledge and ascertainment of truth. They are (1) proof (2) that which is to be known and proven (3) doubt (4) motive (5) instance (6) demonstrated truth (7) member of a regular argument or Syllogism (8) reasoning by reduction to absurdity (9) determination or ascertainment (10) thesis or disquisition (11) controversy (12) objection (13) fallacious reason (14) perversion (15) futility (16) confutation.

There is no descrepancy between these two arrangements. They are held to be reconciliable: the one more ample, the other more succint; but both leading to like results.

Nyaya as well as the *Sânkhya* concur with other schools of phychology in promising beatitude and *mokska*, deliverance from the evil for the reward of a thorough knowledge of the principles which they teach.

Soul then is that which is to be known and proven. Gotama, however, enumerates under this head, besides soul, its associate body, the external senses, things or the objects of sense, intellect or understanding, mind or the internal organ, activity, fault, transmigration, fruit or consequence of deeds, pain or physical evil and lastly liberation, making together with soul twelve objects of proof.

I. Evidence or proof by which these objects are known and demonstrated is of four kinds :— (1) perception (2) inference of three sorts (consequent, antecedent and analogous) (3) comparison ; and (4) affirmation (comprising tradition and as well as revelation).

II.—(*a*) The first and most important, of twelve objects of evidence or matters to be proven enumerated by Gotama, is soul. It is the site of knowledge or sentiment; distinct from body and from the senses; different for each individual co-existent person, infinite eternal, perceived by the mental organ. This is the living soul *Jívâtmâ* or animating spirit of an individual person. But the Supreme Soul or *Paramâtmâ* is one, the seat of eternal

knowledge; demonstrated as the maker of all things. The individual soul is infinite for wherever the body goes there the soul too is present. It experiences the fruits of its deeds; pain or pleasure.

(*b*) The second object of evidence is body. It is the site of effort, of organs of sensation, and of sentiment of pain or pleasure. It is an ultimate compound; the seat of soul's enjoyment. It is earthly for the qulities of of the earth are perceived in it.

(*c*) Next among objects of proof are the organs of sensation. An organ of sense is defined as an instrument of knowledge, conjoined to the body and imperceptible to the senses.

There are five external organs; smell, taste, sight, touch and hearing; they are not modifications of consciousness (as the Sānkhyas maintain) but material, constituted of the elements, earth, water, light, air and ether respectively.

The pupil of the eye is not the organ of sight, nor is the outer ear the organ of hearing. But a ray of light proceeding from the

pupil of the eye towards the objects viewed is the visual organ. Thus the ether contained in the cavity of the ear and communicating by the intermediate ether with the object heard is the organ of hearing.

Thus the organ of vision is lucid, the organ of hearing is etherial, that of taste, aqueous, that of feeling ærial and that of smelling earthly.

The site of the visual organ is the pupil of the eye, of the auditory organ, the orifice of the ear, of the olfactory organ, the nostril or tip of the nose; of the taste, the tip of the tongue, of the feeling the skin.

The objects, apprehended by the senses, are odour, flavour, colour, touch, and sound.

The existence of organs of sense is proved by inference from the fact of the apprehension of those objects. For apprehension implies an instrument to effect it.

The organs are six including an internal organ, termed *Manas* or mind. It is the instrument which affects the apprehension of pain, pleasure or interior sensations, and by its union with external senses, produces know-

ledge of exterior objects apprehended through them, as colour, etc.

(*d*) Next in Gotam's arrangement are the (*Artha*) objects of sense; that is of internal senses, and he enumerates odour, taste, colour feel and sound, which are the peculiar qualities of earth and the rest of the elements respectively.

These objects correspond with the *Padartha* or categories of Kanāda which are six in number, namely substance, quality, action (Karma), community, difference (*Visesha*), or aggregation (*Samavâya.*)

To the six affirmative categories of Kanāda succeeding writers add a seventh which is negative.

I. Substance is the intimate cause of an aggregate effect or product. It is the site of qualities and of action; those specified by Kanāda are nine in number; they are:—

(1) Earth, (2) Water, (3) Light, (4) Air, (5) Ether, (*Akasa*), (6) Time, (7) Place, or space, (8) Soul, (9) Mind.

Material substances are considered by Kanāda to be primarily atoms and secondarily

aggregates. He maintains the eternity of atoms; and their existence and aggregation are explained as follows.

The mote, which is seen in a sun-beam, is the smallest perceptible quantity. Being a substance and effect it must be composed of what is less than itself, and this likewise is a substance and an effect; for the component part, of a substance that has magnitude, must be an effect. This again must be composed of what is smaller; and that smaller thing is an atom. It is simple and uncomposed, else the series would be endless.

The first compound consists of two atoms for one does not enter into composition; and there is no argument to prove that more than two must, for inchoation, be limitted. The next consists of three double atoms; for if only two were conjoined, magnitude would hardly ensue, since it must be proved either by size or number of particles; it cannot be their size and therefore it must be their number.

Two earthly atoms, concurring by an unseen peculiar virtue, the creation of the will of

God or time or other competent cause, constitute a double atom of earth; and by concourse of three binary atoms, a tertiary atom is produced; and by concourse of four triple atoms a quaternary atom; and so on to a gross, grosser or grossest mass of earth; thus great earth is produced; and in like manner great water from aqueous atoms, great light from luminous and great air from ærial.

The dissolution of substances proceeds inversely. In the integrant parts of an aggregate substance resulting from composition as in the postherds of an earthen jar, action is induced by pressure attended with velocity or by simple pressure. Disjunction ensues; whireby the union, which was the cause of inchoation of members, is annulled, and the integral substance, consisting of those members, is resolved into its parts and is dostroyed for it ceases to subsist as a whole.

(II) Quality is closely united with substance, not however as an intimate cause of it, nor consisting in motion but common; not a genus yet appertaining to it. It is in-

dependent of conjunction and disjunction; not the cause of them, nor itself endued with qualities. Twenty-four are enumerated; seventeen only are specified in Kanāda's aphorisms but the rest are understood. They are (1) colour (2) savour, (3) odour—which again is divided into two, fagrance and stench (4) feel, (5) number, (6) quantity, (7) individuality; (8) conjunction, (9) disjunction, (10—11) priority and posterity, (12) gravity (13) fluidity (14) vicidity or the quality of clamminess and cause of agglutination, (15) sound.

The following eight qualities are perceptible by the mental organ, not by the external senses. They are qualities of the soul and not of material substances:—(16)Intelligence, (17) Pleasure, (18) Pain, (19—20) desire and aversion, (21) volition, (22—23) virtue and vice, *Dharma* and *Adharma* or moral merit and demerit (24) the faculty of *Sanskâra*.

This last again comprehends three sorts:—*Velocity* which is the cause of action; it concerns matter only; *elasticity* which is a quality of a particular tangible terrine object and is the cause of that particular ac-

tion whereby an altered thing is restored to its pristine state; *imagination* which is a peculiar quality of the soul and is the cause of memory.

III. The next head in Kanāda's arrangement after quality is action (Karma). It consists in motion and like quality abides in substance alone.

IV. Community (*Samanya*) or the condition of equal or like things is the cause of the perception of conformity. It abides in substance, in quality and in action.

V. Difference (*Visesha*) or particularity is the cause of perception of exclusion. It affects a particular and single object which is devoid of community.

VI. The sixth and last of Kanāda's categories is aggregation (*Samaváya*) or perpetual eternal relation.

VII. To the six categories of Kanāda succeeding writers add a seventh which is negative.

Negation or privation (*A bhâva*) is of two sorts, universal and mutual; universal nega-

tion comprehends three species, antecedent, emergent and absolute.

Antecedent privation (*Pragabhava*) is present negation of that which at a future time, will be. It is negation in the material cause previous to the production of an effect; as in yarn prior to the fabrication of cloth, there is antecedent privation of the piece of cloth, which is to be woven.

Emergent privation is destruction or cessation of effect. It is negation in the cause subsequent to the production of the effect, as in a broken jar the negation of jar in the heap of potsherds. Absolute negation (*atyántábhâva*) extends throughout all times, present, past and future. It has neither beginning nor end. For example, fire in a lake, colour in air.

Mutual privation (*anyonyábhâva*) is difference (*bhava*) which is said to exist between two notions which have no property in common.

(*e*) To return to Gotama's arrangement. The fifth place, next after objects of sense, is by him given to intelligence (Buddhi), appre-

hension, knowledge, or conception; defined as that which manifests or makes known a matter.

It is two-fold; notion and remembrance. Notion is of two sorts, right notion and wrong notion. Right notion is derived from proof; wrong notion deviates from truth and is not derived from proof.

Remembrance is likewise, either right or wrong. Both occur and right remembrance especially while awake. But in sleep remembrance is wrong.

(*f*) The sixth place among objects of proof is not allotted to mind.

(*g*) The seventh place is given to activity. It is determination, the result of a passion and the cause of virtue and vice or merit and demerit according to the act is one enjoined or forbidden.

(*h*) From acts proceed faults; including under this designation, passion or extreme desire; aversion or loathing; and error or delusion.

(*i*) Next in Gotama's arrangement is *Pretyabhâva,* the condition of the soul after

death; which is transmigration: for the soul being immortal passes from a former body which perishes to a new body which receives it.

(*j*) Retribution (*Phala*) is the fruit accruing from faults which result from activity.

(*k*) Pain or anguish is the eleventh object of proof

(*l*) Deliverance from pain is beatitude: it is absolute prevention of every sort of ill. This liberation from ill is attained by soul, acquainted with the truth (Tattwa) by means of holy science; divested of passion through knowledge of the evil incident to objects; meditating on itself; and, by the maturity of self-knowledge, making its own essence present; relieved from impediments; not earning fresh merit or demerit, by deeds done with desire, discerning the previous burden of merit or demerit by devout contemplation; and acquitting it through compressed endurance of fruit; and thus (previous acts being annulled and present body departed and no future body accruing) there is no connection with the various sorts of ill since there is no

cause for them. This then is the prevention of pain of every sort; it is deliverance and beatitude.

III. After proof and matter to be proven Gotama proceeds to other categories and assigns the next place to doubt.

It is the consideration of diverse contrary matters in regard to one and same thing; and is of three sorts arising from common or from peculiar qualities or merely from contradiction; discriminative marks being in all three cases unnoticed. Thus an object is observed, concerning which it becomes a question whether it be a man or a post: the limbs which would betoken the man and the crooked trunk which would distinguish the post being equally unpercieved.

IV. Motive (*Prayojana*) is that by which a person is actuated or moved to action. It is the desire of attaining pleasure or of shuning pain; or the wish of exemption from both.

V. Instance (*Drishtánta*) is, in a controversy, a topic on which both disputants consent. It is either concordant or discordant: direct or inverse; as the culinary hearth, for

a direct instance of the argument of the presence of fire betokened by smoke.

VI. Demonstrated truth (*Siddhânta*) is of four kinds; *viz.*, universally acknowledged; partially so; hypothetically; argumentatively.

Thus existence of substance, or of that to which properties appertain, is universally recognised, though the abstract notion of it may not be so; for the Bhauddhas deny abstraction. Mind is by *Naiyâyikas* considered to be an organ of perception and so it is by the kindred sect of *Vaiseshikas*. The eternity of sound is admitted in the *Mimânsâ* and denied in the *Nyaya*.

VII. A regular argument or complete syllogism (*Nyaya*) consists of five members or component parts, 1. proposition (*Pratijnâ*); 2. the reason (*Hetu*); 3. the instance (*Uadâharana* or *Nidarshana*); 4. the application (*Upanayana*); 5. conclusion (*Nigamana*).

Example:—

1. The hill is fiery.
2. For it smokes.
3. What smokes is fiery: as a culinary hearth.

4. Accordingly the hill is smoking.

5. Therefore it is fiery.

Some confine the syllogism to three members; either the three first or the three last. In this latter form it is quite regular. The recital joined with the instance is the major; the application is the minor; the conclusion follows.

VIII. Next in this arrangement is (*Tarka*) reduction to absurdity. It is a mode of reasoning, for the investigation of truth, by deduction from wrong premises to an inadmissible conclusion which is at variance with proof whether actual perception or demonstrable inference. The conclusion, to which the premises would lead, is inadmissible as contrary to what is demonstrated or as conceding what is proved.

IX. Ascertainment or determination of truth is the fruit of proof, the result of evidence and of reasouning confuting objections and establishing the position in question.

X—XII. Disputation (*Kathá*) is conference or dialogue of interlocutors maintaining adverse positions whether contending for

victory or seeking the truth. It is of three sorts namely (*a*) *Jalpa*, debate of disputants contending for victory; (*b*) *Váda* discourse or interlocution of persons communing on a topic in pursuit of truth; (*c*) *Vitandá* cavil or controversy wherein the disputant seeks to confute his opponent without offering to support a position of his own.

XIII. Next in Gotama's enumeration is fallacy, or as it is termed, semblance of a reason.

XIV. Fraud (*Chhala*) or perversion and misconstruction is of three sorts: 1. verbal misconstructing of what is ambiguous; 2. perverting, in a literal sense, what is said in a metaphorical one; 3. generalising what is particular.

XV. After all these is (*Jati*) a futile answer or self-confuting reply.

XVI. The sixteenth and last of Gotama's categories is (*Nigrahasthana*) failure in argument or (*Parájaya-hetu*) reason of defeat. It is the termination of a controversy.

Neither the Nyaya nor the Vaiseshika must be regarded as expounding theology

though the ideas of God are incidentally introduced. Their doctrine however is decidedly theistical. According to them "God is personal." He is not mere existence, mere knowledge, mere bliss but he is a substance of which existence etc., are attributes: for it is impossible to think of existence, knowledge &c., without referring them to a subject which exists, which has knowledge. He is of infinite power, the ruler of the universe. There may be souls, independent of a creator, but without conscience, without enjoyment, without development and without a final end for they are not united with mind, the instrument by which they are connected with the world among themselves and with the creator. Because this connection exists, because there is form, because individul souls have conscience, therefore it is necessary to assume a God, who, by his infinite power and knowledge, is the author of this connection of the all-pervading harmony of the world. This argument of the existence of the Deity is based upon final causes in nature.

CHAPTER IV.

PURVA MIMANSA.

Of the six systems of philosophy received among the Hindus four have been noticed in the previous chapters viz the theistical and athæstical *Sánkhyas*, the dialectic *Nyaya* and the atomical *Vaíseshika*. The prior or the practical *Mimánsâ* will now be considered.

The object, of the *Mimánsà*, is the interpretation of the *Vedas*. "Its purpose" says a commentator "is to determine the sense of revelation." Its whole scope is the ascertainment of duty. Here *duty* means sacrifices and other acts laid down in the Vedas.

The prior *(Purva) Mimànsà*, is practical as relating to works *(Karma)* or religious observances to be undertaken for specific ends; and it is accordingly called *Karma Mimânsâ* in contradistinction to the theological which is named *Brahma-Mimànsà*.

It is not directly a system of philosophy: nor chiefly so. But in course of delivering canons of scriptural interpretation it incidentally touches upon philosophical topics.

Writers on Mimânsâ. The reputed founder of this school of philosophy is Jaimini. The other ancient writers on this subject are Atreya, Badari, Bādrāyana, Labukāyana, Aitisayana and others.

The *Sutras* or aphorisms attributed to Jaimini are arranged in twelve lectures each subdivided into four chapters except the third, sixth, and tenth lectures which contain twice as many, making the entire number sixty chapters. These again are divided into sections, cases of topics *(adhikaranas)* ordinarily composing several *Sutras* but not uncommony restricted to one. The total number of *Sutras* is 2652 and of *adhikaranas* 195 as numbered by Mādhavaacharya.

These *Sutras* are utterly unintelligible without a gloss and an ancient scholiast is quoted by the herd of commentators. The author, of the extant commentary is,

Savara-Swamibhatta from whom it takes the name of *Savarabhâsya*. There is another commentary by Bhatta-Kumaril-Swami who oftentimes corrects Savara's gloss. Kumaril bhatta was predecessor of Sankara and was equally rigid in maintaining the orthodoxy of the Vedas. He was an antagonist of Bauddhas. The age of Kumaril goes back to a thousand years. He is said to have been contemporary with the prince Sudonwā.

The next eminent commentator of the *Mimânsâ* is Partha-Sarathi Misra who was evidently a follower of Kumaril-bhatta. His commentary called *Sâstra-dipikâ* has been expounded in a gloss called *Mayukhamàlà* by Somanath. A compendious gloss on the text of Jaimini is the *Bhatta-dipikâ* of Khanda deva who is also the author of another treatise called *Mimânsa Kaustabha*. The *Mimânsâ-nyaya viveka* is another commentary by a distinguished author Bhavanath-Misra. Among numerous other commentaries of Jaimini's text the *Nyayavali-didhiti* of Raghavānanda may be mentioned.

The most approved introduction to the

study of the *Mimânsâ* is the *Nyaya-mâlâ-Vistâra* by Mâdhavâchârya. It is in verse to which is attached a commentary in prose by the same author. It follows the order of Jaimini's text; not by way of paraphrase but as a summary of its purport.

Mâdhavâchârya was both priest and minister of Bukkaraya and Harihara, sovereigns of Vidyanagara on the Godovari. He flourished towards the middle of the fourteenth century.

Analysis of the Mimànsà.—A complete *adhikarana* or case consists of five members viz. The subject or the matter to be explained; 2 the doubt or question arising upon that matter; 3 the first side or *Prima-facie* argument concerning it: 4 the answer or demonstrated conclusion; 5 the pertinence or relevancy.

Jaimini's text does not ordinarily exhibit the whole of the five members upon *Adhikarana*. Frequently the subject and the question concerning it are but hinted or they are left to be surmised.

Its introductory *Sutras* propose the subject in this manner. "Now then the study of *duty* is to be commenced. *Duty* is a purpose which is inculcated by a command. Its reason must be inquired. Next after reading the *Vedas* and therefore for the sake of understanding it, the *duty*, enjoined by it, is to be investigated. *Duty* is a meaning deduced from injunction; its ground must be sifted. A command is not implicitly received for proof of *duty*.

The *Mimânsâ* attempts to investigate what this *duty* is and the primary matter for enquiry is proof and authority. This is the subject of the first lecture comprising four chapters which treat of the following matters:— (1) precept and its cogency; (2) affirmation or narrative as well as prayer and invocation their cogency as inculcating some duty; (3) *Smriti*, law memorial, *Achara* usage, their authority as presumption; (4) modifying ordinance and specific denomination distinguished from direct or positive injunction.

Proceeding with the subject as above proposed the *Mimânsâ* declares that perception

or simple apprehension is no reason of *duty* for it apprehends a present object only, whereas *duty* concerns the future. Simple apprehension is defined in these words "when the organs of man are in contiguity with an object that source of knowledge is perception."

The ancient scholiast has here introduced definitions of other sources of knowledge which the author had omitted viz inference, verbal communication, comparison, presumption and privation. None of these are reasons of *duty* except verbal communication; for the rest are founded on perception which itself is not so. Verbal communication is either human, being a declaration of a proper authority or superhuman as a passage of the *Vedas*.

"On sight of one member of a known association, the consequent apprehension of the other part which is not actually proximate is (*anumâna*) inference.

"Comparison (*upamâna*) is knowledge arising from resemblance more or less strong. It is apprehension of the likeness which a presently seen object bears to one before observed.

"Presumption (*Arthapatti*) is deduction of a matter from that which could not else be. It is assumption of a thing not itself percieved, but necessarily implied by another which is seen, heard or proven.

"Knowledge of a thing which is not proximate, derived through understood sound, that is through words the acceptation whereof is known is (*Sastra*) ordinance or revelation; it is (*Savda*) verbal communication.

The first six lectures of Jaimini's *Mimánsá* treat of positive injunction; it is the first half of the work. The latter half, comprising six more lectures, concerns indirect command. The authority of enjoined duty is the topic of the first lecture: its differences and varieties, its parts and purpose of performance are successively considered in the three next and complete the subject of that which is to be performed. The order of performance occupies the fifth lecture and qualification for its performance is treated in the sixth; the subject of indirect precept is opened in the seventh lecture generally and in the eighth particularly. Inferrible changes are discussed in the

ninth, and bars or exceptions in the tenth. Concurrent efficacy is considered in the eleventh lecture; and co-ordinate effect in the twelfth. These leading topics of each lecture are not however exclusive. Other matters are also incidentally introduced.

In the first chapter of the first lecture occurs the noted discussion of this *Mimànsà* on the original and perpetual association of articulate sound with sense. The literal translation of the Sutra reads thus "the natural connection of a word with its meaning causes the knowledge thereof; for there are instructions and the absence of errors in respect to something imperceptible. This is the real source of knowledge."

The first chapter terminates with an enquiry into the authority of the Veda which is considered primæval and superhuman; although different portions of it are denominated from names of men and worldly incidents and occurrences are mentioned. Those denominations of particular portions, it is affirmed, have reference to the tradition by which a revelation has been transmitted.

They are named after the person who uttered them as to him revealed.

The Veda is considered as eternal and superhuman because no human author is remembered. Contemporaries have always been able to name the authors of human compositions, but such is not the case with the Veda.

The Veda consists of two parts, prayer and precept (*Mantra* and *Brâhmana*). Jaimini has attempted to give a short definition of the first adding that the second is its supplement. "Whatever is not *Mantra* is *Brâhmana*." A *Mantra* is a prayer, invocation or declaration. It is expressed in the first person or is addressed in the second. *Mantras* are divided into three sorts. Those which are in metre are *Rich*, those chanted are *Sâman* and the rest are *Yajush* sacrificial prayers in prose. Metrical prayers are recited aloud, those termed *Sâman* with musical modulation; but the prose inaudibly muttered. The prayers termed *Rick* and *Sâman* are limited by the metre and chant respectively; but those which are in prose are

regulated as to their extent by sense. A complete sentence constitutes a single *Yajush*.

The *Brâhmana* of the Veda is in general precept; or it expresses praise or blame; or a doubt and reason or a comparison; or intimates a derivation, or narrates a fact or occurrence. The *Brâhmana* is practical, directing religious observances, teaching the purpose, time and manner of performing them, indicating the prayers to be employed and elucidating their import.

The *Mimânsâ* maintains that narrative or indicative texts are proof of *duty* as concurrent in import with a direct precept. There exists a mutual relation between them. One enjoins or forbids an act; the other supplies an inducement for doing it or refraining from it. "Do so or such is the fruit." Besides the evidence of precept from an extant revelation or recorded hearing (*Sruti*) of it, another evidence is founded on the recollections (*Smriti*) of an ancient sage. They possess authority as grounded on the Veda, being composed by holy personages conversant with its contents. Nor was it superfluous to

compose anew what was there to be found; for a compilation, exhibiting in a succint form that which is scattered through the Veda has its use.

Usage, generally prevalent among good men, and by them practised as understanding it to be enjoined and therefore incumbent on them, is mediately but not directly, an evidence of *duty*; but it is not valid if it be contrary to an express text. From the modern prevalence of any usage there arises a presumption of a correspondent injunction by a holy personage who remembered a revelation to the same effect. Thus usage presumes a *recollection* which again pre-supposes *revelation*. Authors however have omitted particulars sanctioning good customs in general terms: but any usage, which is inconsistent with a recorded recollection, is not to be practised so long as no express text of scripture is found to support it.

In the same way rituals which teach the proper mode of celebrating religious rites and are entitled *Kalpa-Sutras*, or *Grihya-Sutras* derive their authority from a presumption

that their authors being persons conversant with the Veda collected abridged rules which they there found. Whenever a *Sutra* (whether of the *Kalpa* or *Grihya*) is opposed to an extant passage of the Veda, or is inconsistent with valid reason, it is not to be followed.

On the acceptation of words in correct language, the *Mimánsá* concludes that in instances of words having two acceptations, that in which it is received by the civilized (Aryyas), or which is countenanced by use in sacred books, is to be preferred to the practice of barbarians who are apt to confound words with their meanings.

The subject which most engages attention throughout the *Mimànsà* recurring at every turn is the invisible or spiritual operation of an act of merit. The action ceases yet the consequence does not immediately ensue. The unseen virtue is termed *apurva* being a relation super-induced *not before* possessed.

Sacrifice (*yâga*), which, among most meritorious works is the act of religion most inculcated by the Vedas and consequently most

discussed in the prior} *Mimânsâ*, consists in parting with a thing that it may belong to a deity, whom it is intended to propitiate. Being cast into the fire for that purpose it is a burnt offering (*homa*). Four sorts are distinguished; a simple oblation (*Ishti*), the immolation of a victim, the presenting of expressed juice of *Soma* plant and the burnt offering above mentioned. The object of certain rites is some definite temporal advantage; of others benefit in another world. Three ceremonies in particular are types of all the rest; the consecration of a sacrificial fire, the presenting of an oblation and the preparation of the *Soma*. The oblation, which serves as a model for the rest, is that which is offered twice in each month *viz.* at the full and change of the moon. It is accompanied more specially at the new moon with an oblation of whey from new milk. Accordingly the *Yajur-Veda* begins with this rite.

Concerning this ceremony with all its details numerous questions arise which are resolved in the *Mimânsâ*: for instance the milking of the cow is pronounced to be not

a primary or main act but a subordinate one; and the parting of the calves from their dams is subsidiary to that subordinate act. The whey, which in part is milk modified, is the main object of the whole preparation.

In this way various other sacrifices are discussed in the chapter of the *Mimànsâ*.

The full complement, of persons officiating at a great solemnity, is seventeen. This number, as is shown, includes the votary or principal, who is assisted by sixteen priests engaged by him for different offices which he need not personally discharge. His essential function is the payment of their hire or sacrificial fee. They rank in different gradations and are remunerated proportionately. Four, whose duties are most important, receive the full requisite; four others are recompensed with a half; the next four with a third and the four last with a quarter.

On occasions of less solemnity four priests only are engaged, making with the principal five officiating persons. A question is raised whether the immolator of a victim at the sa-

crifice of an animal, be a distinct officiating person: the answer is in the negative. No one is specially engaged for immolation independently of other functions; but some one, of the party who has other duties to discharge, slays the victim in the prescribed manner and is accordingly termed immolator.

The victims at some sacrifices are numerous; as many as seventeen at *Vàjapeya* made fast to the same number of stakes; and at an *Aswamedha* not fewer than six hundred and nine of all descriptions, tame and wild, terrestrial and acquatic, walking, flying, swimming and creeping things, distributed among twenty one stakes and in the intervals between them; the tame made fast to the stakes.

The foregoing instances may suffice to give an idea of the nature of subjects treated in the prior *Mimànsà*

CHAPTER V.

THE VEDANTA.

We have already given an account of *Purva Mimánsá* or properly speaking *Karma Mimânsá*. In the present chapter we will give an account of *Brahma Mimànsà* which being a complement of the former is called *Uttara*, later. The former deals with the *works* and merit consequent thereon as laid down in the *Vedas* whereas the latter deals with the theology.

Uttara Mimánsá is popularly called *Vedanta*. The literal meaning of the term *Vedanta* is 'conclusion of the *Veda*' and as such it bears reference to the *Upanishadas* which properly speaking deal with the theology of the Vedas and are their concluding portions. Among numerous *Upanishadas* those which are principally relied upon for the *Vedanta* and which accordingly are not frequently cited, are the *Chhandogya, Koushitaki, Vrihadaranyaka, Aitareyaka, Taittiriyaka, Kathaka, Kathavalli, Mundaka,*

Prasna, Sewtaswatara, Isa, Kena and one or two others.

Writers on the Vedanta.—The grand authority for the doctrines of *Vedanta* is the collection of *Sutra* or aphorisms called *Brahma-Sutra* or *Sariraka Mimânsá.* The reputed founder of this system and the author of this grand work is Badarāyana who is the same with Vyasa or *Veda-Vyasa.* According to the mythological account he was in his former birth a Brahmana by name Apantara-tāmas who acquired a perfect knowledge of revelation and divinity. By the will of the Providence he took a human form and compiled the Vedas. According to the Pauranik account he is an incarnation of Vishnu.

The *Sutras,* of Badarāyana, are arranged in four books or lectures (*adhyaya*) each subdivided into four chapters or quarters (*pàda*). Like the *Sutras* of *Purva Mimànsà* they are distributed very unequally into sections, arguments, cases or topics (*adhikarana*) The entire number of *Sutras* is 555 of *adhikaranas* 191.

The *Saririka Sutras* are highly obscure and are not sufficiently intelligible without a gloss. Like the aphorisms of other systems of philosophy they must, from the first, have been accompanied by the author's exposition of the meaning whether orally taught by him or communicated in writing.

Of the early commentators of the *Brahma-Sutras* Bandhāyana is one of the foremost. He is also the author of a treatise on law. Another commentator of both *Mimânsâs* is Upavarsha. He is noticed in the supplement to the *Amar-kosha* as a saint.

The most distinguished commentator of those *Sutras* is *Sankara-Acharyya*. His gloss bears the title of *Sariraka-Mimànsà-bhâsya*. It has been annotated and interpreted by a herd of commentators; and among others and most noted by Bachaspati-Misra in the *Saririka-bhasya-vibhâga*.

Vachaspati's exposition of Sankara's gloss again has been amply annotated and explained in the *Vedanta-Kalpataru* of Analanada, surnamed, Vyāsāsrama; whose notes in their

turn become the text for other scholia: especially a voluminous collection under the title of *Parimala* or *Vedanta-Kalpataru-parimala* by Apyaya-dikshita.

Another perpetual commentary of the *Sutras* of the *Sariraka* by a distinguished author, is the work of the celebrated Rámánuja, the founder of a sect which has sprung as a schism out of the Vedanta.

There are other commentaries on the *Sariraka Sutras* such as *Vedanta-Sutra-muktávali* by Brahmánanda Saraswati; the *Brahma-Sutra-bàhsya* or *Mimânsâ-bhâsya* by Bhâskarâchârya; the *Vedanta-Sutra-Vyàkhyà Chandrikâ* by Bhavadeva-Misra; the *Vyasa-Sutrà-Vrithi* by Ranganatha; *Subodhini* by Gangâdhara; and the *Brahma-mrita-Varshini* by Ramanarda.

The *Vedanta-Sutra* is however a popular compendium of the entire doctrine of the *Vedanta*. It is the work of Sadânanda and has become the text for several commentaries.

Analysis: The *Uttara-Mimànsâ* opens precisely as the *Purva*, announcing the purport of the work. The text is 'Next therefore

the inquiry is concerning God.' It proceeds thus: '(He is that) whence are the birth and continuance and dissolution) of (this world): (He is) the source of (revelation or) holy ordinance." This text, as expounded by the commentators, holds that the God is the omnipotent creator of the world and the omniscient author of revelation.

The author of the *Sutras* next enters upon a confutation of the *Sankhyas* who hold that *Pradhana*, which is the material cause of the universe, is identical with the omnipotent and omniscient cause of the world recognised by the Vedas. The author, of the Vedānta system, holds that he is a sentient rational being; not insensible as the *Prakriti* (nature) or *Pradhana* (matter) of Kapila. Wish is attributed to that cause which is moreover termed *Atman* (soul). 'He wished to be many and prolific and became manifold.' The God is thus described in the *Upanishadas*. "The omnipotent, omniscient, sentient cause of the universe is essentially happy. He is the brilliant golden person seen within the solar orb and the human

eye. He is the ethereal element from which all things proceed and to which all return. He is the breath in which all beings merge, from which they all rise. He is the light which shines in heaven and in all places high and low, everywhere throughout the world and within the human person. He is the breath and intelligent self, immortal, undecaying and happy."

Such like topics are discussed in the second and third chapters of the first book. Such as concern God as the object of devout meditation and worship, are, for the most part, collected in the second chapter. Those, which relate to God as the object of knowledge, are reserved for the third. It is not the embodied (*Sarira*) and the individual soul, but the Supreme *Brahma* himself, on whom devout meditation is to be fixed as enjoined in a passage which declares 'this universe is indeed *Brahma*; for it springs from him, merges in him and breathes in him; therefore worship him."

In another dialogue in *Mundaka Upanishada*, Angiras, in answer to Mahāsalā, who

with Sounaka visited him for instruction declares "there are two sciences, one termed inferior, the other superior. The inferior comprises the four *Vedas* with their appendages but the superior; is that by which the unalterable being is comprehended, who is invisible (imperceptible by organs of sense) ungrasped (not apprehensible by organs of actions) come of no race, belonging to no tribe, devoid of eye, ear (or other sensitive organ), destitute of hand, foot (or other instruments of action) everlasting lord, present everywhere, yet most minute. Him invariable, the wise comtemplate as the source (cause) of beings. As the spider puts forth and draws in his thread, as the plants spring from the earth (and return to it), as the hair of the head and body grows from the living man, so does the universe come of the unalterable."

The succeeding section affirms the important tenet of the Vedanta that the supreme being is the material as well as the efficient cause of the universe. The lecture is terminated by the aphorism intimating that in the

like manner as the opinion of a plastic nature and material cause (termed by the *Sánkhyas*, *Pradhána*), has been shown to be unsupported by the text of the *Veda* and inconsistent with its undoubted doctrine so, by the like reasoning, the notion of atoms and that of an universal void are set aside in favour of the only consistent position just now affirmed.

In two sections of the third chapter it is discussed whether any, besides a regenerate man (Hindu of the first three castes), is qualified for theological studies; and the solution of the question is that a Sudra, or a man of an inferior caste, is incompetent and that beings superior to man are qualified. In the fourth chapter of the first lecture the author returns to the task of confuting the *Sánkhya* doctrine; and some passages of the *Vedas* apparently favouring that doctrine are differently interpreted by him.

The second lecture continues the refutation of Kapila's *Sánkhya*, which, it is observed, is at variance with the *Smritis* as with the Vedas; and here the name of Manu is placed at the head of them. The same argu-

ment is in the following section applied to the setting aside of the *Yoga-Smriti* of Patanjali so far as that is inconsistent with the orthodox tenets deduced from the Vedas.

The doctrine, derived from the tenor of the Vedas, is to be supported likewise, by reasoning independently of authority. "The objection, that the cause and effect are dissimilar, is not a valid one: instances of such dissimilarity are frequent. Hair and nails, which are insensible, grow from a sensible animal body. The argument too might be retorted; for, according to the adverse position, sentient beings are produced from an insensible plastic nature; on these and other arguments the orthodox doctrine is maintainable by reasoning: and by like arguments opinions, concerning atoms and an universal void, which are not received by the best persons, may be confuted.

The distinction relative to fruition, discriminating one who enjoy's and that which is enjoyed, does not invlidate the singleness and identity of *Brahma* as cause and effect. The sea is one and not other than its waters;

yet waves, foam, spray, drops, froth and other modifications of it,differ from each other.

An effect is not other than its cause. *Brahma* is single without a second. He is not separate from the embodied self. He is soul and the soul is he. Yet he does not do that only which is agreeable and beneficial to self. The same earth exhibits diamonds, rocks, crystals, red orpiment etc; the same soil produces a diversity of plants, the same food is converted into various excrescences, hair, nails etc.

As milk changes to curd, water to ice, so is *Brahma* variously transformed and diversified, without the aid of tools or exterior means of any sort. That *Brahma* is entire without parts is no objection, he is not wholly transformed into worldly appearances. Various changes are presented to the same dreaming soul. Diverse illusory shapes and disguises are assumed by the same spirit.

Brahma is omnipotent, able for every act without organ or instrument. No motive or special purpose need be assigned for his creation of the universe, besides his will.

Unfairness and uncompassionateness are not to be imputed to him, because some (the gods) are happy, others (beasts and inferior beings) are miserable, and others (men) again partake of happiness and unhappiness. Every-one has his lot in the renovated world according to his merits, his previous virtue or vice in a former stage of an universe which is sempiternal and had no beginning in time. As though the rain cloud distributes rain impartially yet the sprout varies according to the seed.

Every attribute of a first cause (omniscience, omnipotence etc.,) exists in *Brahma*, who is devoid of qualities."

The second chapter of the second lecture is controversial. The doctrine of the *Sánkhyas* is confuted in the first section; that of the *Vaishesikas* in two more; of *Bauddhas* in as many; of the *Jainas* in one; of the *Pásupatas* and *Pancharatras*, likewise in one each. It is curious that the *Nyaya* of Gotama is entirely unnoticed.

In the third chapter of the second lecture, the task of reconciling seeming contradictions of passages in the Vedas is resumed.

ed, it is used in a more restricted acceptation. They are finite and small; not however minute as atoms, nor yet gross, as the coarser elements.

In its primary or principal signification *pràna* is vital action and chiefly respiration. It is not wind *(vàyu)* or the air which is breathed, though so described in numerous passages of the Vedas and other authorities.

It is the supreme ruler, not the individual soul, who is described in passages of the Vedas as transforming himself into diverse combinations, assuming various names and shapes deemed terrene, aqueous or igneous, according to the predominancy of the one or other element.

The third lecture treats on the means whereby knowledge is attainable through which liberation and perpetual bliss may be achieved."

Next is given an account of the transmigration of the soul. "The soul is subject to transmigration. It passes from one state to another, invested with a subtile frame consisting of elementary particles, the seed or rudi-

ment of a grosser body. Departing from which it occupied it ascends to the moon where clothed with an aqueous form, it experiences the recompense of its works; whence it returns to occupy a new body with resulting influence of its former deeds. But evil-doers suffer for their mis-deeds in the seven appointed regions of retribution.

The returning soul quits its watery frame in the lunar orb and passes successively and rapidly through ether, air, vapour, mist and cloud into rain; and thus finds its way into a vegetating plant and thence through the medium of nourishment into an animal embryo.

In the second chapter of this lecture the states or conditions of embodied soul are treated of. They are chiefly three; waking, dreaming and profound sleep: to which may be added for a fourth, that of death and for a fifth that of trance, swoon or stupor, which is intermediate between death and profound sleep. In that middle state of dreaming there is a fanciful course of events, an illusory creation, which however testifies the exis-

tence of a conscious soul. In profound sleep the soul has retired to the supreme one by the route of the arteries of pericardium.

The remaining portion of the chapter is devoted to the consideration of the nature and attributes of the supreme being.

The two last lecture relate chiefly to devout exercises and pious meditation, the practice of which is inculcated as proper and requisite to prepare the soul and mind for the reception of divine knowledge and to promote its attainment.

The fourth lecture relates chiefly to the fruit and effect of pious meditation properly conducted and the consequent attainment of divine knowledge. The beginning of the first chapter is however supplemental to the fore-going lecture treating of devout exercises and the posture in which devotion and contemplation should be practised with constant repetition of those observances and persisting therein during life.

As soon as that knowledge is attained past sin is annulled and future offence precluded. "As water wets not the leaf of

the lotus so sin touches not him who knows God. In the same way the effect of the converse (that is of merit and virtue,) is by acquisition of knowledge annulled and precluded. It is at the death that these consequences take place. He traverses both (merit and demerit) thereby; the heart's knot is broken, all doubts are split and his works perish when he has seen the Supreme being. All sins depart from him," meaning good works as well as misdeeds, for the confinement of fetters is the same whether the chain be of gold or iron.

But only such antecedent sin and virtue are annulled, as had not begun to have effect, for their influence lasts until deliverence and then does he merge in the Supreme *Brahma*.

Having annulled by fruition other works which had begun to have effect, having enjoyed the recompense and suffered the pains of good and bad actions, the possessor of divine knowledge, on the demise of the body, proceeds to a re-union with *Brahma*.

The fruit of divine knowledge having

been shown in the first chapter, the second chapter, of this lecture, treats of the particular effect of devout exercises joined with appropriate meditation. It chiefly concerns the ascent of the soul or mode in which it passes from the body.

"This retirement from the body is common to ordinary un-informed people as to the devout contemplative worship until they proceed for this on their respective paths; and immortality is the fruit of pious meditation though impediments may not be wholly consumed and removed.

"In that condition the soul of the contemplative worshipper remains united to a subtle elementary frame conjoined with the vital faculties until the dissolution of the worlds when it merges in the Supreme deity. That elementary frame is minute in its dimensions, as subtle in its tecture and is accordingly imperceptible to by-standards when departing from the body: nor is its oppressed by cremation or other treatment which that body undergoes."

"But he, who has attained the true knows

ledge of God, does not pass through the same stages of retreat, proceeding directly to reunion with the Supreme being with which he is identified, as a river, at its confluence with the sea, merges therein altogether. It is vital faculties and the elements, of which this body consists, all the sixteen component parts which constitute the human frame, that are absorbed absolutely and completely; both name and form cease; and he becomes immortal, without parts or members.

The doctrine of the Vedanta:—The principal and essential tenets of the *Vedanta* are that God is omniscient and omnipotent cause of the existence, continuance and dissolution of the universe. He is both the efficient and material cause of the world, creator and creation, doer and deed. It is one, self-existent Supreme Being—is truth, wisdom, intelligence and happiness—devoid of the three qualities in the sense in which created beings possess them. At the consummation of all things all are resolved into him; as the spider spins his thread

from his own substance and gathers it in again.

The object matter of the *Vedanta* is the proof that the universe emanates in a successive development from a Supreme Spirit or Soul which is called *Brahma or Paramátman*; the human soul is therefore identical in origin with *Brahma*; that the worldly existence of the human soul is merely the result of its ignorance of this sameness between itself and the Supreme Spirit, and that its final liberation or freedom from transmigration is attained by a removal of this ignorance which means by a proper understanding of the doctrine of the *Vedánta*.

Individual souls emanate from *Brahma* and are likened to innumerable sparks issuing from a blazing fire. From him, they proceed and to him they return being of the same essence. The soul, which governs the body together with its organs, neither is born, nor does it die. It is a portion of the divine substance, and as such, infinite, immortal, intelligent, sentient, true.

It is governed by the Supreme. Its acti-

vity is not of its essence, but inductive through its organs; as an artisan, taking his tools, labours and undergoes toil and pain but laying them aside reposes, so is the soul active and sufferers by means of its organs; but divested of them, and returning to the Supreme one, it is at rest, and is happy. It is not a free and independent agent, but causes it to do in one state as it had purposed in a former condition. According to its pre-disposition for good or evil, for enjoined or forbidden deeds, it is made to do good or ill, and thus it has retribution for previous works. Yet God is not author of evil.

The soul, when existing in the body, is encased in a succession of sheaths. The first or inner case is the intellectual one: it is composed of the sheer *(tan-matra)* or simple elements uncombined and consists of the intellect *(Buddhi)* joined with the five senses.

The next is the mental sheath, in which mind is joined with the preceding. A third sheath or case comprises the organs of action and the vital faculties and is termed the

organic or vital case. These three sheaths constitute the subtile frame which attends the soul in its transmigrations; the interior rudiment confined to the inner case is the casual frame (*Karana-sarira*).

The gross body (*Sthula-sarira*), which it animates from birth to death in any step of its transmigrations, is composed of the coarse elements, formed by combinations of the simple elements. The exterior case, composed of elements so combined, is the nutrimentitious (*Annamanja*) sheath; and being the scene of coarse fruition it is therefore termed the gross body.

Organized bodies are arranged in three classes 1. viviparous, as man and quadrupeds; 2. oviparous, as birds and insects; 3. germiniparous, vermin and vegetable.

Three states, of the soul in respect of the body, are recognized to which must be added a fourth and a even a fifth, *viz.*, waking, dreaming, profoundly sleeping, half-dead and dead. While awake, the soul, associated with body, is active under the guidance of Providence and has to do with a real and

practical creation. In a dream there is an illusory and unreal creation. Dreaming is the mean between sleeping and waking. In profound sleep the soul is absent. Swoon or stupor is intermediate between sleep and death.

Three degrees of liberation or deliverance are distinguished. One incorporeal which is that last mentioned and is complete; another imperfect which is that before mentioned taking effect upon demise when the soul passes to the highest heaven, the abode of *Brahma*. The third is effectual in life-time and enables the possesor of it to perform supernatural actions.

These several degrees of deliverance are achieved by means of certain sacrifices or by religious exercises in various prescribed modes together with pious meditation on the being and attributes of God: but the highest degree of it is attainable only by perfect knowledge of the divine nature and of the identity of God with that which emanated from him.

We have described in these pages the

tenets of the *Vedanta* as taught by the text of Vyasa. The notion, that the versatile world is an illusion (*Máyá*), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination and every seeming thing is unreal and all is visionary, does not appear to be the doctrine of the text of the *Vedanta*.

APPENDIX A

CHARVAKAS.

Chārvāka is mentioned in the *Mahâbhârata* as a Rākshasa who endevoured, by a false report of Bhima's death, to ruin the Pāndavas in the moment of their final triumph. The founding of the sect however is generally attributed to Vrihaspati who promulgated these doctrines to overthrow the power of the sons of Rajee.

The *Châvâkas* recognize four (not five) elements *viz* earth, water, fire and wind; and acknowledges no other principles (tattwa).

The most important and characterestic tenet of this sect concerns the soul which they deny to be other than body. Seeing no soul but body they maintain the non-existence of soul other than body, and arguing that intelligence or sensibility, though not seen in earth, water, fire and air, whether simple or congregate, may nevertheless subsist in the same elements modified in a corporeal frame; they affirm that an organic

[redacted]dued with sensibility and thought, [redacted]f these elements, is the human

[redacted] there is body there is thought and [redacted]f pleasure and pain; none when [redacted] not; and hence as well as from self-[redacted]busness it is concluded that self and [redacted]are identical.

Vârhaspatya-sutras is the standard work of this sect or school.

B.

MAHESWARAS AND PASUPATAS.

The devoted worshippers, of Siva or Maheswara, take their designation from this last named title of the Deity whom they adore and whose revelation they profess to follow.

The important tenets of this sect are :—

(1) *Kârana* or cause. The *Pâsupatas* hold that *Iswara* the supreme being is the efficient cause of the world, its creator and superintending and ruling providence, and [redacted]t its material cause likewise. They how-

ever identify the one supreme God w
or Pasupati and give him the title
wara.

(2) *Kârya* or effect, which is
plastic matter as the universal mater
ciple, is by the *Pâsupatas* denominate
formably with the terminology of th
khyas.

(3) *Yoga*, abstraction; as persevera
in meditation on the sylleble *Om*, the mystic name of the deity.

(4) *Vidhi*, enjoined rites; consisting in acts by performance of which merit is gained.

(5) *Dukhânta* termination of ill or final liberation (*moksha*).

The purpose, for which these categories are taught and explained, is the accomplishment of deliverance from the bondage or fetters in which the leading soul is entangled and confined.

The *Pâsupatas* argue that as a potter is the efficient and not the material cause of the jar made by him; so the sentient being, who presides over the world, is the efficien
and not the material cause of it.

[redacted] opinions of *Pâsupatas* and other [redacted]*as* are heretical in the estimation [redacted]*ntins* because they do not admit [redacted] or creation of the universe by the [redacted]t of his own essence.

C.

[redacted]NCHARATRAS OR BHAGAVATAS.

Among the Vaishnavas is a sect distinguished by the appellation of *Pâncharâtras* or *Bhâgavatas*. It is noticed in the Bhārata, with the *Sânkhya*, *Yoga* and *Pâsupata* as a system deviating from the Vedas; and a passage quoted by Sankara seems to intimate that its promulgator was Sāndilya who was dissatisfied with the Vedas. It is however by most ascribed to Nārāyana or Vāsudeva himself.

The religious doctrine of the sect is reconciliable on many points with the Veda; but in some essential respects it is at direct variance with that authority and consequently deemed heretical.

Vāsudeva, who is Vishnu, is by this sect

identified with *Bhâgavata* the [redacted]
Being; the one omniscient, first [redacted]
which is both the efficient and [redacted]
cause of the universe, and ruling p[redacted]
That being, dividing himself, beca[redacted]
persons by successive productions. Fr[redacted]
immediately sprang *Sankarashana*, [redacted]
whom came *Pradyumna*; and from the[redacted]
issued *Aniruddha*; *Sankarshana* is iden[redacted]
with the living soul; *Pradyumna* with mind
and *Aniruddha* with egotism.

Vāsudeva or *Bhâgavata* being supreme nature and sole cause of all, the rest are effects. He has six special attributes:—(1) knowledge, (2)power, (3) strength, (4) irresistible will, (5) vigour, (6) energy.

Deliverance, consisting in the cessation of worldly ills, is attainable by worship of deity, knowledge of him and profound contemplation. By devotion, both active and contemplative, performed at five different times of each day and persisted in for a hundred years Vāsudeva is attained.

D.

SANKHYA-KARIKA.

1. The inquiry is into the means of precluding the three sorts of pain, for pain is embrassament; nor is the inquiry superfluous, because, although obvious means of alleviation already exists, absolute and final relief is not found to be thereby accomplished.

2. The revealed mode is, like the temporal one, ineffectual, for it is impure; and it is defective in some respects, as well as excessive in others. A method, different from both, is preferable, consisting of discriminative knowledge of perceptible principles, and of the imperceptible one, and of the thinking soul.

3. Nature, the root (of all), is no production. Seven principles, the great or intellectual one, &c. are productions and productive. Sixteen are productions unproductive). Soul is neither a production nor productive,

4. Perception, inference, and right affirmation, are admitted to be threefold proof for they (are by all acknowledged and) comprise every mode of demonstration. It is from proof, that belief of that which is to be proven results.

5. Perception is attainment of particular odjects. Inference, which is of three sorts, premises an argument and (deduces) that which is argued by it. Right affirmation is true revelation.

6. Sensible objects become known by perception; but it is by inference (or reasoning) that acquaintance with things transcending the senses is obtained; and a truth, which is neither to be directly perceived, nor to be inferred from reasoning, is deduced from revelation.

7. From various causes a thing may be imperceptible (or unperceived); excessive distance, (extreme) nearness, defect of the organs, inattention, minuteness, interposition of objects, predominance of other matters, and intermixture with the like.

8. It is owing to the subtilty (of nature) not to the non-existence of this original principle, that it is not apprehended by the senses, but inferred from its effects. Intellect, and the rest of the derivative principles, are effects; (whence it is concluded as their cause) in some respects analogous, but in others dissimiliar.

9. Effect subsists (antecendently to the operation of cause); for what exists not, can by no operation of cause be brought into existence. Materials, too, are selected which are fit for the purpose; everything is not by every means possible; what is capable does that to which it is competent; and like is produced from like.

10. A discrete principle is causable, it is inconstant, unpervading, mutable, multitudinous, supporting, mergent, conjunct, governed. The indiscrete one is the reverse.

11. A discrete principle as well as the chief (or indiscrete) one, has the three qualities; it is indiscriminative, objective, common, irrational, prolific. Soul is in these respects, as in those, the reverse.

12. The qualities respectively consist in pleasure, pain, and dulness; are adopted to manifestation, activity and restraint; mutually domineer, rest on each other, produce on each other; consort together, and are reciprocally present.

13. Goodness is considered to be alleviating and enlightening, foulness urgent and versatile; darkness heavy and enveloping. Like a lamp, they co-operate for a purpose (by union of contraries).

14. Indiscriminativeness and the rest (of the properties of a discrete principle) are proved by the influence of the three qualities, and the absence thereof in the verse. The indiscrete principle, moreover (as well as the influence of the three qualities), is demonstrated by effect possessing the properties of its cause (and by the absence of contrariety).

15. Since specific objects are finite; since there is homogeneousness; since effects exist through energy, since there is a parting (or issue) of effects from cause, and a re-union of the universe,—

16. There is a general cause, which is indiscrete. It operates by means of the three qualities, and by mixture, by modification, as water; for different objects are diversified by influence of the several qualities respectively.

17. Since the assemblage of sensible objects is for another's use; since the converse of that which has the three qualities, with other properties (before mentioned), must exist; since there must be superintendence; since there must be one to enjoy: since there is a tendency to abstraction:—Therefore soul is.

18. Since birth, death, and the instruments of life are allotted severally; since occupations are not at once universal; and since qualities affect variously, multitude of souls is demonstrated.

19. And from that contrast (before set forth) it follows that soul is witness, solitary by-stander, spectator, and passive.

20. Therefore by reason of union with it, insensible, and though the qualities be active, the stranger soul appears as the agent.

21. For the soul's contemplation of nature, and for its abstraction, the union of both takes place, as of the halt and the blind. By that union a creation is framed.

22. From nature issues the great one, and hence egotism; and from this the sixteen-fold set; from five among the sixteen proceed five elements.

23. Ascertainment is intellect. Virtue, knowledge, dispassion, and power are its faculties, partaking of goodness. Those partaking of darkness are the reverse.

24. Consciousness is egotism. Thence proceeds

a two-fold creation. The eleven-fold set is one; the five elemental rudiments are the other.

25. From consciousness, affected by goodness, proceeds the good eleven-fold set; from it as a dark origin of being, come elementary particles; both issue from that principle affected by foulness.

26. Intellectual organs are the eyes, the ears, the nose, the tongue, and the skin; those of action are the voice, hands, feet, &c. &c.

27. (In this set is) mind, which is both (an organ of sensation and of action). It ponders; and it is an organ, as being cognate with the rest. They are numerous, by specific modification of qualities, and so are external diversities.

28. The function of five, in respect to colour and the rest, is observation only. Speech, handling, treadings, &c., are the functions of five (other organs).

29. Of the three (internal instruments) the functions are their respective characteristics. These are peculiar to each. The common functions of the three instruments is breath, and the rest of the five vital airs.

30. Of all four, the functions are instantaneous, as well as gradual, in regard to sensible objects. The functions of the three (interior) is, in respect of an unseen one, preceded by that of the fourth.

31. The instruments perform their respective functions incited by mutual invitation. The soul's purpose is the motive; an instrument is wrought by none.

32. Instrument is of thirteen sorts. It compasses maintains, and manifests. What is to be done by it is ten-fold to be compassed, to be maintained and to be manifested.

33. Internal instruments are three, external ten, to make known objects to those three. The external organs minister at the time present; the internal do so at any time.

34. Among these organs the five intellectual concern objects specific and unspecific. Speech concerns sound. The rest regard all five objects.

35. Since intellectual, with the (other two) internal instruments, adverts to every object, therefore those three instruments are warders, and the rest are gates.

36. These characteristically differing from each and variously affected by qualities, present to the intellect the soul's whole purpose, enlightening it as a lamp.

37. Since it is intellect which accomplishes soul's fruition of all which is to be enjoyed, it is that again which discriminates the subtle difference between the chief principle (Pradhana) and soul.

38. The elementary particles are unspecific; from these five proceed the five elements, which are termed specific, for they are soothing, terrific or stupefying.

39. Subtile (bodies), and such as spring from father and mother, together with the great elements, are three sorts of specific objects. Among these the

subtile bodies are lasting; such as issue from father and mother are perishable.

40. (Subtile body), primeval, unconfined, material composed of intellect, with other subtile principles, migrates, else unenjoying; invested with dispositions, mergent.

41. As a painting stands not without a ground, nor a shadow without a stake, so neither does subtile person subsist supportless, without specific (or unspecific) particles.

42. For the sake of soul's wish that subtile person exhibits (before it), like a dramatic actor through relation of means and consequence, with the aid of nature's influence.

43. Essential dispositions are innate. Incidental, as virtue and the rest, are considered appurtenant to the instrument.

44. By virtue is ascent to region above; by vice descent to a region below; by knowledge is deliverance, by the reverse is bondage.

45. By dispassion is absorption into nature; by foul passion, migration; by power unimpediment: by the reverse, the contrary.

46. This is an intellectual creation, termed *obstruction, disability*, acquiscence and perfectness. By disparity of influence of qualities the sorts of it are fifty.

47. There are five distinctions of obstruction; and from defect of instruments, twenty-eight of

disability; acquiscence is ninefold; perfectness eightfold.

48. The distinctions of obscurity are eightfold, as also those of illusion; extreme illusion is tenfold; gloom is eighteenfold, and so is utter darkness.

49. Depravity of eleven organs, together with injuries of the intellect, are pronounced to be disability. The injuries of intellect are seventeen, by inversion of acquiscence and perfectness.

50. Nine sorts of acquiscence are propounded, four internal, relating to nature, to means, to time, and to luck; five external, relative to abstinence from (enjoyment of) objects.

51. Reasoning, hearing, study, prevention of pain of three sorts, intercourse of friends and purity (or gifts) are perfections (or means thereof). The fore-mentioned three are curbs of perfectness.

52. Without dispositions there would be no subtile person; without person there would be no pause of dispositions; wherefore a twofold creation is presented, one termed *personal* the other *intellectual*.

53. The divine kind is of eight sorts; the grovelling is fivefold; mankind is single in its class. This, briefly, is the world of living beings.

54. Above there is prevalence of goodness; below the creation is full of darkness; in the midst is the predominance of foulness from Brahma to a stock.

55. There does sentient soul experience pain arising from decay and death, until it be relieved from its person; where-fore pain is of the essence (of bodily existence).

56. This evolution of nature, from intellect to the special elements, is performed for the deliverance of each soul respectively; done for another's sake as for self.

57. As it is a function of milk, an unintelligent (substance), to nourish the calf, so it is the office of the chief (principle) to liberate the soul.

58. As people engage in acts to relieve desires, so does the indiscrete (principle) to liberate the soul.

59. As a dancer, having exhibited herself to the spectator, desists from the dance, so does nature desist, having manifested herself to soul.

60. Generous nature, endued with qualities, does by manifold means accomplish, without benefit (to herself) the wish of ungrateful soul devoid as he is of qualities.

61. Nothing in my opinion is more gentle than nature; once aware of having been seen, she does not again expose herself to the gaze of soul.

62. Verily, not any soul is bound, nor is released nor migrates; but nature alone, in relation to various beings, is bound, is released, and migrates.

63. By seven modes nature binds herself by herself; by one she releases (herself) for the soul's wish.

64. So, through study of principles, the conclusive incontrovertible, one only knowledge is attained, that neither I am, nor is aught mine, nor do I exist.

65. Possessed of this (self-knowledge), soul contemplates at leisure and at ease, nature, (thereby) debarred from prolific change, and consequently precluded from those seven forms.

66. He desists, because he has seen her; she does so, because she has been seen. In their (mere) union there is no motive for creation.

67. By attainment of perfect knowledge, virtue and the rest become causeless; yet soul remains a while invested with body, as the potter's wheel continues whirling from the effect of the impulse previously given to it.

68. When separation of the informed soul from its corporeal frame at length takes place, and nature in respect of it ceases, then is absolute and final deliverance accomplished.

69. This abstruse knowledge adapted to the liberation of soul, wherein the origin, duration, and termination of beings are considered, has been thoroughly expounded by the mighty saint.

70. This great purifying (doctrine) the sage compassionately imparted to Asuri, Asuri taught it to Panchasikha, by whom it was extensively propagated.

71. Received by tradition of pupils, it has been compendiously written in Arya metre by the piously

disposed Iswara Krishna having thoroughly investigated the demonstrated truth.

72. The subjects which are treated in seventy couplets are those of the whole science, comprising sixty topics, exclusive of illustrative tales, and omitting controversial questions.

51502

THE TARKA-SANGRAHA OF ANNAM BHATTA.

Having placed in my heart the Lord of the world (that is, to say, having meditated on God), and having saluted my preceptor, I compose this treatise, named Compendium of Logical results for the pleasant instruction of the uninstructed.

Substance, Quality, Action, Genus, Difference, Co-inherence and non-existence,—these are the seven Categories.

Amongst those (that is to say, amongst the categories), Substance (that is to say, the abodes of qualities), are nine—Earth, Water, Light, Air, Ether, Time, Place, Soul, and Mind.

Colour, Savour, Odour, Tangibility, Number, Dimension, Severality, Conjunction, Disjunction, Priority, Posteriority, Weight, Fluidity, Viscidity, Sound, Understanding, Pleasure, Pain, Desire, Aversion, Effort, Merit and Demerit, Faculty.

To throw upwards, to throw downwards, to contract, to expand, to go, these are called the five Actions.

Genus (that is to say, a common nature as the nature common to webs, &c.,) is of two kinds, higher and lower.

Differences which reside in eternal substances are endless.

Coinherence is one only. Non-existence, Destruction, absolute non-existence, and mutual non-existence.

They call "Earth" that in which there is the quality, odour, It is of two kinds,—eternal, and uneternal. In its atomic character it is eternal; and when some product arises out of those atoms, then that is called uneternal.

This (that is to say, earth in the character of a product) is of three kinds, through these differences—body, organ of sense, mass. The body is that of us, men. The organ is the apprehender of odour, called the smell, which resides in the fore part of the noise. And the masses (that is to say what have parts) are clods, stones, &c.

What appears cold on touching it, they call water.

And that (namely water) is of two kinds—eternal and uneternal. In the form of atoms it is eternal; and when a product is produced by those atoms, then that is called uneternal. In the form of products water is of three kinds, through the difference of body, sense and mass. The body exists in the world of Varuna, and the sense is the percepient of savour, which they call the taste. It resides in the

forepart of the tongue. And the masses are rivers, seas, and the like.

That of which the sensation by touch is warm, they call light. This is of two kinds—eternal and uneternal. This light in the form of products is of three kinds, through these differences—body, sense, and mass. The body exists in the solar realm—this is a familiar assertion. The sense of the percipient of colour, which they call the Light, resides in the forepart of the pupil of the eye. And the masses are of four kinds, through these differences,—produced in earth, produced in the sky, produced in the stomach, and produced in mines. Produced in earth, it is fire &c. Produced in the sky it is lightning and the like, the fuel of which is water. And that is resident in the stomach which is the cause of the digestion of things eaten. That light is produced in mines which, such as gold and the like, is found in mines.

That which has not colour, and has tangibility they call air. It is of two kinds, through the differences of body, sense, and mass. The body is in the aerial world. The sense is the Touch the aprehender of tangibility, existing throughout the whole body. Its mass is that which is the cause of the shaking of trees and the like.

Air circulating within the body is called *prana*. Although it is but one, yet from the difference of its

accidents, it is called breath, flatulence, cerebral pulsatian, general pulsation, and digestion.

They call that Ether in which there resides the quality of sound. It is one, all-pervading and eternal.

The cause of the employment of "past," "present and "future," they call Time. It is one, all-pervadiug and eternal.

The cause of the employment of "East," "West," &c, they call Space. It is one, all-pervading, and eternal.

The substratum of knowledge (that is, that in which knowledge resides) they call Soul. The Supreme Soul is God, the Omniscient. He is One only, and devoid of joy and sorrow. And the animal soul is distributed to each body. It is all-pervading and eternal.

The sense which is the cause of the perception of pleasure and pain &c, they call the mind. And it is inumerable for this reason that it remains with each soul. It is in the form of an atom, and is eternal.

That quality which is apprehended only by the sense of Sight, they call colour. And this quality is of seven kinds, through these differences: white, blue, yellow, red, green, brown and variegated. This quality resides in earth, water, and light. In earth, color of all the seven kinds resides: and lustrous white colour resides in light.

The quality which is known through the Taste, they call Savour. And it (namely, the quality of Savour, is of six kinds, through the differences of sweet, sour, saline, bitter, astringent, and pungent. This quality resides in earth and water. In earth there is savour of the six kinds, and in water, there is only the sweet savour.

The quality which is apprehended by the sense of smell, they call odour. It is of two kinds, fragrance and stench. This quality resides in earth alone.

They call that quality Tangibility which they pereeive only by the sense of Touch. This quality is of three kinds, through the distinctions of cold, warm, and temperate (that is to say, neither cold, nor warm). This quality resides in earth, water, light, and air. Coldness to the touch resides in water, warmth to the touch in light, and temperateness in earth and air.

The four of which colour is the first, (that is to say Colour, Savour, Odour, Tangibility), may be produced in Earth (that is to say in earthly things) by maturation (that is to say, by the special conjunction heat), and they are then transient. In others (that is to say, in water, light, and air), colour and the like are not produced by the conjunction of heat. They are here eternal and transient. When they reside in eternal things, they are eternal; and when they reside in things which are not eternal, they are said to be transient.

They call the peculiar cause of the perception of unity and the like, Number. This (that is to say, number) resides in the nine substances; and reckoning from unity, it is as far, as a *lak of laks of krors.*" Unity is both eternal and uneternal. It is eternal in an eternal thing, and uneternal in an uneternal thing; but duality and the like is everywhere uneternal.

They call the peculiar cause of the conception of bulk, Measure. This quality resides in the nine substances; and it (that is to say, measure) is of four kinds, through the distinctions of small, great, long and short.

They call the peculiar cause of the conception of things as numerically distinct, severally. This quality resides in all the substances.

They call the peculiar cause of the conception of things as conjoined, conjunction. This quality also resides in all the substances.

They call the quality which annihilates conjunction, Disjunction; and this resides in all the substances.

They call the peculiar cause of the conception of (things as), far and near, remoteness and proximity. These qualities reside in earth, water, light, air, and mind. They are of two kinds—made by space and made by time. There is remoteness made by space in that thing which remains in a distant place; and proximity made by space, in that thing, which remains in a place near. In the person who is the

elder, there is remoteness made by time; and in the person, who is the younger, there is proximity made by time. (Distance and proximity are determined by relation.)

They call the quality which is the non-intimate cause of incipient falling, weight. This quality resides in earth and in water.

The quality which is the non-intimate cause of incipient trickling (that is to say, oozing, or melting, or flowing) is called fluidity. It affects earth, light, and water. This quality is of two kinds, natural (that is to say, established by its own nature), and adventitious (that is to say, produced by some cause). Natural fluidity resides in water; and adventitious fluidity resides in earth and light. In earthly substances (butter and the like), fluidity is produced by the conjunction of fire.

They call the quality by whith particles and the like become heap, Viscidity. This quality resides in water alone.

They call the quality which is apprehended by the organ of hearing, sound. This quality resides only in the ether. It is of two kinds—inarticulate and articulate. Inarticulate sound is produced by the instrumentality of a drum and the like. Sound which is in the shape of the Sanskrit (the Hindi), or any languange, is called articulate (that is to say, in the form of syllables).

Knowledge, which is the cause of every concep-

tion (that can be put inwards) they call understanding. It is of two kinds,—remembrance and notion.

The knowledge that is produced only by its own antecedents (*i.e.* by itself as its own antecedent), they call Remembrance, and knowledge which is different from that is called Notion. This (that is to say, notion) is of two kinds,—right and wrong.

Of whatever description anything is, when our idea of that theng is of the same description, it is called a right notion,—as in the case of silver, the idea of its being silver. This is called *prama* (that is to say, commensurate with its object). The supposing of a thing to be as the thing is not,—such a notion is called a wrong notion,—as in the case of a (pearly) shell, the notion of its being silver.

Right notion is of four kinds, according to the division of perceptions, inferences, conclusions from similarity, and authoritative assertions understood. And the efficient causes of these (that is to say their peculiar causes) also are of four kinds, according to the division of perception, inference, recognition of similarity and authoritative assertion.

Whatever thing, through its operating, is the cause not common to all effects, of some given effect, that is the instrumental cause thereof.

That which is invariably antecedent to some product, and is not otherwise constituted (*i.e.* is not by any thing else, except the result in question, constituted a cause) is the cause of (that product).

That which annuls its own antecedent, non-existence, is called an Effect.

Cause is of three kinds, according to the distinction of intimate, non-intimate, and instrumental. That in which an effect intimately relative to it takes its rise, is an intimate cause (of that effect),—as threads are of cloth, and the cloth itself of its own colour, &c. When this intimate relation exists, that cause which is associated in one and the same object (as a necessarily immanent cause) with such effect or cause, is not intimate. Thus, the conjunction of the threads is the non-intimate cause of the cloth, and the colour of the threads that of the colour of the cloth. The cause, which is distinct from both of these, is the instrumental cause—as the weaver's brush, the loom, &c., are of cloth. Among these three kinds of causes, that only is called an iustrumental cause, which is not a universally concurrent cause or condition (of all effects,—as God, time, place, &c are).

The cause of the knowledge (called) sensation, is an organ of sense; knowledge produced by the conjunction of an organ of sense, and its object, is sensation. It is of two kinds: where it does not pay regard to an alternative, and where it does. The knowledge which does not pay regard to an alternative is that which involves no specification,—as in the simple cognition, that "this is something which exists." The knowledge which contemplates an alternative is that which includes a specification,—

as this is "Dittha," "this is a Brahmana," "this is black."

The relative proximity of a sense, and its object which is the cause of perception, is of six kinds:—(1) conjunction, (2) intimate union with that which is in conjunction, (3) intimate union with what is intimately united with that which is in conjunction, (4) intimate union, (5) intimate union with that which is intimately united, and (6) the connection which arises from the relation between that which qualifies and the thing qualified. For example: when a jar is perceived by the eye, there is (between the sense and the object) the proximity of conjunction. In the perception of the colour of the jar, there is the proximity of intimate union with that which is in conjunction, because the colour is intimately united with the jar, which is in conjunction with the sense of vision. In the perception of the fact that colour generically is present, there is the proximity of intimate union with what is intimately united with that which is in conjunction, because the generic property of being a colour is intimately united with the particular colour which is intimately united with the jar, which is in conjunction with the sense of vision. In the perception of sound by the organ of hearing, there is the proximity of intimate union, because the organ of hearing consists of the ether which resides in the cavity of the ear, and sound is a quality of ether, and there is intimate union between a quality and that of which it is the

quality. In the perception of the nature of sound (in a given sound of which we are cognizant) the proximity is that of intimate union with what is intimately united, because the nature of sound is intimately united with sound, which is intimately united with the organ of hearing. In the perception of non-existence, the proximity is dependent on the relation between a distinctive quality and that which is so distinguished, because when the ground is (perceived to be) possessed of the non-existence of a jar, the non-existence of a jar distinguishes the ground which is conjunction with the organ of vision.

Knowledge produced by these six kinds of proximity is preception. Its instrumental cause is sense. Thus it is settled that an organ of sense is what gives us the knowledge called sensation.

So much for the chapter on sense.

The instrument (in the production) of an inference is a generalised fact. An inference is the knowledge that arises from the deduction. Deduction is the ascertaining that the subject possesses that character which is invariably attended (by what we then predicate of it). For example, the knowledge that this hill is characterised by smoke is always attended by fire" is a deductive application of a general principle ; the knowledge produced from which, viz., that "the hill is fiery," is an inference. Invariable attendedness is the fact of being constantly accompanied, as in the example: Wherever there is smoke there is fire

(by which it is invariably, attended)." By "the subjects possessing a character, &c., we mean that in a mountain or the like there is present that (e. g., smoke) which is invariably attended (e. g., by fire).

A general principle is of two kinds, in so far as it may be useful for one's self and another. That which is employed for one's self is the cause of a private conclusion is one's own mind. For example, having repeatedly and personally observed, in the case of culinary hearths and the like that where there is smoke there is fire, having assumed that the concomitancy is invariable, having gone near a mountain, and being doubtful, as to whether there is fire in it, having seen smoke in the mountain, a man recollects the invariable attendance of fire where there is smoke. Then the knowledge arises that "this mountain is characterised by smoke, which is invariably attended by fire." This is called *linga paramarsa* which means the consideration of a sign. Thence is produced the knowledge that the "mountain is fiery," which is the conclusion (*anumiti*). This is the process of inference for one's self.

But after, having, to the satisfaction of his own mind, inferred fire from smoke, when one makes use of the five numbered forms of exposition for the instruction of another, then is the process one of interence for the sake of another. For example (1) The mountain is fiery; (2) because it smokes (3) whatever

those of which two, the one exists only as lodged in the other. Such pairs are parts and what is made up of the parts, qualities and then thing qualified, action and agent, species and individual, difference and eternal substances.

Antecedent non-existence (Pragabhava) is without beginning, and has no end. Such is the non-existence of an effect previously to its production. Destruction (Pradhwansa) has a beginning and no end. (Such is non-existence) of an effect subsequently to its production. Absolute non-existence (Atyantabhava) is that the counter-entity whereof is considered independently of the three times (past, present and future). For example (such is the non-existence in the instance where it is remarked, that) there is not a jar on the ground. Mutual non-existence or difference (Anyonyabhava) is that the counter-entity whereof is considered with reference to the relation of identity. For example (such difference is referred to when it is remarked that) a jar is not a web of cloth.

Since everything is properly included under the categories that have been now stated, it is established that there are only seven categories.

This Compendium of Logical Results was composed by the learned *Annam Bhatta*, in order to perfect the acquaintance of students with the opinions of Kanada and of the Nyaya.

Thus is the *Tarkasangraha* completed.

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Digitized with financial assistance from the
Government of Maharashtra
on 26 June, 2018